

Protection Of State's Honor And Peace: In The Light Of Islamic Teachings

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Abstract

The purpose of this research paper is to describe “Writ of the State, in the light of the state of Medina. Actually in Islam, Writ of the state depends on enjoining good and forbidding evil. It does not take strength/power to command well, but it takes strength/power to prevent evil. And its establishment was a part of the official duties of Prophet-hood for which Muhammad (SAW) had devoted all his energies. The Charter of Medina was implemented for this purpose; opposition from the enemy eventually forced him to defend himself by being imprisoned inside Medina, Prophet Muhammad (SAW) also missed four prayers while defending the state. He also deported three Jewish tribes for violating the Medina Charter. External forces also played a role in the deterioration of the Islamic State's internal affairs. These were also remedied by Muhammad (SAW) and his Caliphates from time to time.

Keywords: Writ of the State, Caliphates, enjoining good, forbidding evil, Jewish tribes, Charter of Medina, External forces.

Introduction

It is either the reformation of the society or the survival of the nations, the ruling culture is of the utmost importance in the construction and development of every deception, or so to speak, any culture needs power for its usefulness and superiority, history has shown. In known history, there was also a culture that was created on human will and was represented

by Ḥamurābī (Nimrod) in the time of Abraham. On the other hand, the first and most proud educational authority (mentioned in the Qur'ān, Surah Yusuf) is that of the Prophet Yusuf in Egypt. Its public utility can be gauged from the fact that at a time when there was a famine in all the countries around Egypt, the economic policies of the Prophet were providing food to the people irrespective of religion and nationality.

Another example of philanthropic culture is the incident of Ḥaḍrat Dawūd in the Holy Qur'ān "Surah Sa'ad. 38 / 20-26" according to which Dawūd was given a powerful government by giving him the power of decision but he was engaged in worship on which it was explained by Allah Almighty the through allegory that the duty of the ruler time is more just than supererogatory worship. When Dawūd realized this, he sought forgiveness from Allah and then according to the Qur'ān, Dawūd was finally reminded again that we have given you the power to establish the system of justice on which you have to establish a welfare society. These two incidents make it clear that the best way to protect the rights of the people, and to prepare them for their duties, can be, has been and will continue to be the policies of the government of the day. It was the age of regional or national universal culture.

Therefore, when the society moved towards globalization and the need for a better constructive culture was greater than in the past. So, for the achievement of this complicated and difficult task, a Prophet of this caliber and ability was needed. The Holy Prophet ﷺ was informed of the responsibility in three places. According to the Holy Qur'ān:

بُؤ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَىٰ الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ (1)

“It is He who has sent His Messenger with guidance and the religion of truth to manifest it over all religion, although they who associate others with Allah dislike it.”

بُؤ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَىٰ الدِّينِ كُلِّهِ وَكَفَىٰ بِاللَّهِ شَهِيدًا (2)

“It is He who sent His Messenger with guidance and the religion of truth to manifest it over all religion. And sufficient is Allah as Witness.”

بُؤ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَىٰ الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ (3)

“It is He who sent His Messenger with guidance and the religion of truth to manifest it over all religion, although those who associate others with Allah dislike it.”

In contrast to the word religion used in Arabic, the English word is culture. This means that it is the duty of the Prophet to make this religion (culture) prevails over all other religions (cultures). And further it is said that the polytheists will also dislike this.

According to the aforesaid statements of the Holy Qur'an, the religion of Islam did not and should not leave the rest of the world to its own devices by establishing the desired power of a nation or group in a particular area. Its ultimate goal was to replace these oppressive regimes around the world (under which human beings were deprived of their basic rights and forced to live a life of humiliating slavery) instead of a proud one based

on human dignity and respect. Establish a system with constructive culture, in which the real power would be given to the creator and owner of the universe so that man could complete the evolutionary stages of his life while remaining within the desired goals of nature. As if Islam as a religion was a rule for the conscious evolution of mankind and the protection of its rights and its awareness of its duties.

The longest period of human history has been spent under the shadow of capitalist oppression. This system was based on wealth and power and the establishment and perpetuation of such a power was based on the sovereignty of Allah and the absolute denial of human rights. One of the most important responsibilities of the office of Prophet-hood has always been to protect the fundamental rights of human beings on the principles of God's sovereignty instead of this oppressive system. This was the real background of the confrontation between Abraham to Nimrod, Moses to Pharaoh and Abu Jehal to the Prophet (SAW).

Thus, when the latter stood up to create a humane society based on divine principles in fulfilling his duty, the opposing forces were certainly endangering their social and political power. Therefore, these opposing forces had turned their backs on the opposition from the very beginning. In fulfilling his (SAW) prophetic responsibilities, he faced full opposition from three classes. These classes were infidels in Makah, Jews and hypocrites in Medina.

For this very purpose, the Prophet (SAW) started fulfilling his duty of reforming society in Makah. For the same purpose, in the second phase, he laid the foundation of the Islamic State in Medina, the main features of which were the sovereignty of God Almighty, supremacy of moral and economic values and social pluralism. Prophet (SAW) established a series of alliances between the Ansar and the Muhajireen here and also compiled a covenant for all the tribes including the Jews which is known in history as the Covenant of Medina. It has thirty-four (34) clauses which Dr. Hamidullah has stated in his book "Political Documents for the Prophet's Covenant". Dr. Hamidullah called it the world's first international written constitution. The most important of these clauses was that all parties, regardless of religion or nationality, would remain united and would defend themselves in the event of an attack on Medina. The Charter of Medina later became the basis of the Islamic State and Medina the capital of the Islamic State.

The famous Orientalist Wilhausen, while commenting on this covenant, writes a very valuable sentence:

“The first Arabic community with Sovereign power was established by Muhammad in the city of Medina, not only bases of the blood which naturally tends to diversity but upon that of religion binding on all.” (4)

These requirements of the office of Prophet-hood dominated the politics of the Righteous Caliphate and the Umayyad period. During the Umayyad rule, the same objectives of state and politics and the same rules and regulations of different institutions of the state were taken into consideration which was based on the Prophet's time and the Righteous

Caliphate. The trends of moral thinking and social pluralism within the state remained the same. The main purpose of the victories was to uphold the word of God, the positive attitudes towards other nations remained the same, the ethics of wars and the treaties with the opposing parties were based on the same principles that were established during the Prophet's time and the Righteous Caliphate. Below we will take a detailed look at the steps taken in Medina for the sake of Writ of the state:

Writ of the State :In the Age of Prophet-hood (SAW)

States have always come into being on the basis of the use of force and have been ruled by their own desires and aspirations of those whose rationality cannot be argued. In the past, the kingdoms of Hammurabi, Pharaoh and Greece etc. came into existence on this basis. The ultimate thing that can be said about the existence of states is that according to the Western view man is basically a social creature and according to the Islamic view man is a moral creature, this is what makes the existence of the state necessary. It is as if the existence of the state is essential to produce the best results through any good system. This is a principle which cannot be challenged anywhere in the world.

Huntington states in his book, “The Clash of Civilization”:

“When civilization lack Core states the problems of creating order within civilization or negotiating order between civilizations become more difficult.” (5)

The good results of a good state are produced by good rulers and who can be better representatives than God's messengers? That is why the Prophet-hood and the state are inseparable. The purpose of the message is to benefit the society more than the benefit of the individual, therefore the collective usefulness of the message is also related to the state system. This Islamic state established in Medina, which we have mentioned at the outset, came into being purely on the basis of the sovereignty of Allah and the laws revealed by Him, which did not involve any other non-Islamic force or code of conduct. The Prophet (SAW) had initially rejected the offer of participation in the establishment of the state because the establishment of this state was to be based solely on the sovereignty of Allah and the law of the Prophet (SAW).

As stated in the Qur'an:

الَّذِينَ إِنْ مَكَّنَّاهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ وَأَمَرُوا بِالْمَعْرُوفِ وَنَهَوْا عَنِ الْمُنْكَرِ (6)

“[And they are] those who, if We give them authority in the land, establish prayer and give zakah and enjoin what is right and forbid what is wrong. And to Allah belongs the outcome of [all] matters.”

In Islam, the writing of the state depends on enjoining good and forbidding evil. It does not take strength to command good, but it takes strength to prevent evil. And its establishment was part of the official duties for which he had devoted all his energies. The Charter of Medina was implemented for this purpose. Defensive wars fought for the same purpose, the opposition of the enemies finally forced him to defend himself by being

imprisoned inside Medina. Defending the state, he also offered four prayers and expelled three Jewish tribes for violating the Medina Charter. The details of which are as follows:

In Medina, the attitude of the Jews towards the Prophet (SAW) was generally hostile. The Jews were the strongest force against him. Their history shows that they also killed their prophets, (which is supported by both the Bible and the Qur'an). Due to their anti-prophetic nature, Banu Nuzair conspired to assassinate the Holy Prophet in 4 AH, due to which they were transferred to Khyber.

The battle of Bani Mustaliq took place in 5 AH, on this occasion; the hypocrites of Medina not only raised the slogan of expelling the Muslims from Medina, which is mentioned in Surah Al-Munafiqun of the Holy Qur'an:

"لَئِن رَّجَعْنَا إِلَى الْمَدِينَةِ لَيُخْرِجَنَّ الْأَعَزُّ مِنْهَا الْأَذَلَّ" (7)

They even tried to seduce Hazrat Ayesha Siddiqah by slandering her. On which the Holy Prophet was very sad.

On the occasion of the Battle of the Trench in 5 AH, the Jewish chief of Banu Nadir, Huey bin Akhtab, played a negative anti-state role. And in order to support the disbelievers of Makah, the Jewish tribe of Banu Qurayzah of Medina was also involved in this conspiracy. And Banu Qurayzah broke the Charter of Medina (under which protection of Medina and all its units was always necessary while staying in Medina) and with Banu Nuzair, which resulted in Ghazwa Ahzab / Khandaq. This battle also took place as a result of the negative activities of the infidels of Makah and the Jews of Medina against the state of Medina.

As a result, after this battle, the Prophet ﷺ laid siege to the anti-state activities of Banu Qurayzah and this siege continued for a month. Eventually they asked for reconciliation and he ﷺ appointed Saad Ibn Mu'adh, the chief of the Aws tribe, as his mediator. On which Sa'd Ibn Mu'adh, in accordance with their religious book, the Torah (8), decided that all the young men of Banu Qurayzah should be killed and their women and children should be enslaved and expelled from here. Between 600 and 700 Jews were killed for the crime at the time.(9)

He (SAW) has never suggested such a severe punishment for anyone in Sira-e-Taiba. The reason for this was that as a result of the success of this conspiracy of the enemy, both the existence of the state and the existence of prophet-hood could be endangered.

Then in 7 AH, on the occasion of the conquest of Khyber, a Jewish woman named Zainab of the same tribe invited the Holy Prophet ﷺ to a feast and offered him poisonous meat to eat, Holy Prophet ﷺ spat the first morsel after feeling its poisonous effect. But one of his companions who shared the meal with him was martyred because of this poisonous meat. He used to feel the effect of this poisonous meat at some point in his life. Therefore, according to a tradition, on his death bed, the Holy Prophet ﷺ had said that he still feels the effect of the poison that was given in Khyber (10).

In addition, the third and greatest enemy on the outer borders was the Roman Christian government. Caesar Rome knew that he ﷺ had come to Medina. Although he was

convinced of his ﷺ prophet-hood because of Abu Sufan's diplomacy, yet he did not believe. At the military level, he ﷺ came face to face with his troops in 8 AH at the place of Mwatah (11).

The Roman government raised the possibility of an army-level invasion of Tabuk in 9 AH. The Muslims were informed that a Christian army was coming and he ﷺ reached Tabuk with the army. But no army came from the Christians and the Muslims returned without a fight. Thirty thousand people were involved in this battle as it was a time of famine and the number of riders was reduced for such a large number. Two or three people would take turns riding on a camel. The food and drink arrangements could not be completed. Sometimes they had to use the leaves of the trees. Despite the scarcity, they were forced to slaughter the camels and use water from their stomachs and intestines. Due to the scarcity of supplies and conditions in this battle, this battle is also called "Jaish-ul-Usrat" (12).

In fact, the emergence of a social structure in the form of an Islamic state was certainly shaking the power of some of the ruling powers of the time. That is why these forces strongly opposed the Muslim state for their own survival. In addition to the internal opposition, the opposition of external forces can also be gauged from the fact that when the battle of Tabuk (did not take place), the hypocrites began to become truthful before him ﷺ by making false excuses. The three companions Marara bin Rabia ُ, Halal bin Umayyah ُ and Kaab bin Malik ُ, who did not take part in the war without an excuse. The Prophet ﷺ expressed his displeasure with them and boycotted them. Later, the three Companions regretted and repented. After fifty days of continuous resentment and boycott, Allah Almighty accepted their repentance (13), during this boycott and outrage, Ka'ab bin Malik received a letter from Raees Ghassan from Syria in which it was written: "I know that your master (the Holy Prophet) has started abusing you. "Allah Almighty has not created any humiliation for you so that your right may be lost. Come to us, we will treat you the best."(14)

This is a good indication that the internal enemies of Islam and the Islamic State, as well as the external enemies were keeping an eye on the rise of its political force that posed a great threat to their power. In this situation, it can be said with certainty that in deterioration of the internal conditions of the Islamic State was certainly due to the involvement of external forces, which were also remedied by Holy prophet and Caliphate from time to time.

Writ of the state: In the age of the Rightly Guided Caliphs

There were three types of groups within the state of Medina in the time of Hazrat Abu Bakar Siddique ُ. A group that was directly trained by Prophet ﷺ, the other was a group of neo-Muslims, who had just become Muslims but did not fully understand the reality of Islam and its requirements, and the third was the group which included non-Muslims i.e. Hindus, Jews, Christians, polytheists and hypocrites. Therefore, in the time of

Hazrat Abu Bakar Siddique رضي الله عنه, some such people created problems for the peace and order of the state of Medina in which war was declared against the prohibition of Zakat because Zakat is an important part of Islam, definitely there would be a reduction, so full action was taken against them so that no word would come on Islam. He رضي الله عنه also took action against the false claimants of prophet-hood in the time of Hazrat Abu Bakar Siddique رضي الله عنه and had they killed so that no one would dare to make false claim of prophet-hood in future, no one could raise a finger in the name of Islam and the greatness of the Islamic State.

During the Hazrat Umar Farooq رضي الله عنه era, when a series of conquests began and Jerusalem and Iran were conquered, many non-Muslims came to Medina as prisoners. Some converted to Islam to strengthen themselves under the circumstances, and some preferred to stick to their religion by paying jizya.

All these people must have been in the same state but not of the same temperament and the same ideology. It is a fact that every nation has its own distinct temperament and the nation is known by that temperament as the Jews possess a conspiratorial mindset whose conspiracies are also described in many places in the Holy Qur'an. But the Arabs were proud to die for their principles but did not have a conspiratorial mindset. All those who entered Arabia at that time had different temperaments. Although Hazrat Umar Farooq رضي الله عنه had achieved victories, but as a result the evil conspiracies of the captives and non-Muslims were present in Medina.

In fact, one of the requirements of the rules of the Islamic State is that no action can be taken against the caliph openly, so that his authority can be challenged. They did not understand this mood, so they did not observe these rules of the Islamic State.

The Islamic conquests took place in the time of Farooq رضي الله عنه, but as a result of these conquests, there were still those elements that were cherishing their cultural values and did not accept this new cultural force wholeheartedly. The other element was those who immediately accepted Islam with all our heart and soul and thirdly, those who accepted it as per the requirements of the circumstances, we cannot blindly believe in their acceptance of Islam. In this regard, Abdullah bin Saba, Harmzan, Ka'b Ihbar, Abu Lulu, Jafina and Ibn Muljam are among such people during the time of Righteous Caliphate.

While Hazrat Abdullah Ibn Salam is one of those people who accepted Islam wholeheartedly and whose services are accepted for Islam. But bigoted and crude minded Muslims and mischievous non-Muslims who did not understand the true nature of Islam. No force was used to control their activities, which led to riots and conspiracies of the opposition to such an extent that the Writ of the State could not be maintained properly. The result was the martyrdom of the three caliphs and the great companions of Hazrat Zubair, Hazrat Talha and Hazrat Ammar ibn Yasir, the battle of Jamal and the battle of Safin in which only the Muslims stood against the Muslims. Why did this happen?

We can never say that the companions of the Prophet ﷺ were negligent in this regard. Nations are not conspirators and do not understand conspiracies quickly. Behind this disturbance was the hand of the Jews in Kufa whom Hazrat Umar رضي الله عنه had transferred from

Medina, including the Jews who had been taken captive in the battle of Banu Qurayzah and sold in Syria, and of whom Some were also bought by the Companions of Medina. The number of these prisoners is said to be more than one thousand as Imam Muqrizi has written in his "Amta 'al-Asma'a"(15)

Public role in the "Writ of the state":

The state of Medina was established on the basis of permanent universal moral values and not on the basis of religion alone. The religion of Islam refers to universal moral values. In hisﷺ entire twenty-three years of prophetic period, heﷺ has not said anything new, but has given a summary of the teachings of the prophets of the past to the world. Hisﷺ greatness is that he did not present any political or moral code in the world but established a state based on the political and moral code of the past which lasted for fourteen hundred years. No one has been able to do this before and no one else will be able to do it till the Day of Resurrection. This state is the best state in terms of its culture and moral values that will always be an example to the world.

In the same way, in any Islamic state, the society is established and thrives on the basis of divine moral code. Therefore, no one is allowed to speak against the cultural norms established for the establishment of internal law and order and protection of the state. On the basis of this principle, the spread of obscenity in Muslim society is strictly forbidden, as stated in Surah An-Noor:

إِنَّ الَّذِينَ يُحِبُّونَ أَنْ تَشِيعَ الْفَاحِشَةُ فِي الَّذِينَ آمَنُوا لَهُمْ عَذَابٌ أَلِيمٌ (16)

Indeed, those who like that immorality should be spread
[or publicized] among those who have believed will have
a painful punishment in this world and the Hereafter.

This clearly shows that the protection of the moral values of the state is also the responsibility of the state. The state as well as the people is involved in safeguarding these moral values. The public should refrain from any action that could lead to the spread of immorality or obscenity in society. The Jewish element is also at the forefront of the spread of this obscenity, since the founding of Israel marked the beginning of an inhumane era of economic exploitation and moral decay, which today humanity is heading towards. All of this is the result of Jewish influences, in keeping with their past traditions. The shameful programs of the Jewish network "Fox Life" television channel and the shameful movies shown on the Internet are evidence of Jewish immorality. Israel ranks first in the world in terms of moral decay. Here, Tel Aviv is a major center of nationalism(17) . In addition, Israel is a major center for the sale and purchase of women, as evidenced by the article published in the Urdu weekly "Nadae Millat" from Lahore, which states: "Here (Israel). Girls from all over the world, especially from Russia, are brought in at a price of one thousand to four thousand dollars. Here women are also available for rent. The woman is rented for half an hour in Israeli currency of 150-300 and 5000 shekels, while the country is also a major center for drugs, AIDS and money laundering. (18)

It was commanded to offer prayers, pay Zakat, and enjoin good deeds and forbid evil deeds:

أَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ وَأَمَرُوا بِالْمَعْرُوفِ وَنَهَوْا عَنِ الْمُنْكَرِ (19)
Establish prayer and give zakah and enjoin what is right
and forbid what is wrong.

Just as this rule of prayer and zakat is obligatory on every Muslim, sane and mature person, so is inculcating good things and avoiding bad things is also obligatory on the people.

Another similar command, that is, mutual cooperation in good deeds and restraint in evil deeds, was stated:

وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ (20)
And cooperate in righteousness and piety, but do not
cooperate in sin and aggression.

Do good deeds to yourself and tell others. This indoctrination is expressed in these words:

أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ وَتَنْسَوْنَ أَنْفُسَكُمْ (21)
Do you order righteousness of the
people and forget yourselves.

The above mentioned verses are very clear about the establishment of law and order or the protection of the moral values of the state; the people along with the rulers are equally involved in fulfilling this duty. Reflecting on the Qur'anic injunctions in this regard, a Muslim's mind trembles to see that in the event of non-fulfillment of this duty, the nations have been annihilated by punishment. Thus, the Holy Qur'an also states that one of the crimes of Pharaoh was that he did not protect the moral training of the people and the moral values of the society:

وَأَصْلًا فَرَعُونَ قَوْمَهُ وَمَا هَدَىٰ (22)

And Pharaoh led his people astray and did not guide [them].

The Holy Qur'an also states that one of the crimes of Pharaoh was that due to his government policies the power of decision of the people was exhausted due to which that nation also deserved punishment.

فَاسْتَخَفَّ قَوْمَهُ فَاطَاعُوهُ إِنَّهُمْ كَانُوا قَوْمًا فَسِيقِينَ (23)

So he bluffed his people, and they obeyed him. Indeed, they
were [themselves] a people defiantly disobedient [of Allah].

From the above mentioned speech it is very clear that the government and the rich should not cultivate attitudes in the society which would weaken the moral values of the state, injure the geographical position of the state, spread fear and panic, spread false rumors or spread electronic and Through the print media, such intellectual discussions should be started which would affect the thinking and action of the people, concerning which a strong promise has been made in the Qur'an:

لَنْ لَمْ يَنْتَهَ الْمُتَّقُونَ وَالَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ وَالْمُرْجِفُونَ فِي الْمَدِينَةِ لَنُغْرِبَنَّكَ بِهِمْ (24)

If the hypocrites and those in whose hearts is disease and those who spread rumors in al-Medina do not cease, We will surely incite you against them.

Another example of this series is that of Abu Amir, a rabbi from the Khazraj tribe of Medina. He continued to fight against him till the battle of Hunain, and when the Banu Hawazan was defeated, he left for Rome and became a Christian. From there, Abu Amir wrote a letter to the hypocrites of Medina saying that he was trying in Syria to get the Roman emperor to invade Medina and eliminate the Muslims. But for this to happen, it is necessary for you to build a front so that when the king of Rome attacks, you can help him from within. He also suggested that you build a building in the name of a mosque to be used as a center of rebellion, secretly collect weapons in it and do mutual consultations here and if any envoy comes from me, keep him here also.

So the hypocrites built a mosque about which verses 107 to 110 of Surah At-Tawbah were revealed in which you were informed about the nefarious intentions of the hypocrites that the real purpose of this mosque is to harm the Muslims. The mosque became known as Zabar. Therefore, he ﷺ ordered some of his companions to demolish this mosque and set it on fire as it was intended to carry out conspiracies against the Prophet ﷺ and Islam which is contrary to the Writ of the State. So these gentlemen burnt this mosque to ashes. (25)

His ﷺ Excellency's move shows that such anti-state negative tendencies are strictly prohibited as they are detrimental to the intellectual capacity of the people and have a direct effect on the welfare of society. These are the steps that the state takes to protect the moral values of the society.

The "Writ of the State" must be upheld for the stability of the Islamic State. But it is a pity that in our country every small and big politician, religious class, media and even everyone has created a storm of insults which is affecting the state and Pakistan's reputation is being tarnished all over the world. Today in Pakistan there is a need to establish the Writ of the state, the moral society of Pakistan, the economy must be protected, and the rule of law must prevail. But in our society from top to bottom every servant is corrupt and is an equal partner in this crime. The protection of the state is one of the basic requirements of Islam. If this country and its economy and ethics are to survive, we must establish the Writ of the State.

Outcomes/ Summary of Article

The establishment of civilization needs a force of Cairo. This force maintains the system of civilization and develops a plan of action according to its ideology and creed and with its Cairo power it implements this plan of action in the collective life. At the same time, individual life gradually begins to adapt to this strategy. We find an example of this in the reign of the Prophet ﷺ when the Prophet ﷺ established the state of Medina and the popularity of Islam increased so fast that the details of which we have mentioned in the article. However, the state plays an important role in the dissemination of civilization.

When an Islamic state comes into being, no one has the right to tarnish its image, whether Muslim or non-Muslim. Anyone who tarnishes the image of the Islamic State deserves punishment. The importance of a state can be gauged from the fact that the prayers which are not forgiven in any way, the Prophet (peace and blessings of Allah be upon him) did not offer four prayers for the establishment of a state on the occasion of the trench war but performed qadha. That is, according to the Shari'ah, the importance of the state is that the obligatory prayers can be postponed for its own benefit. No one has the right to harm the state society, economy, ethics and social culture whether it is big or small, rich or poor, strong or weak. It is a pity that in our country every small and big politician, religious class, media and even every field has created a storm of insults which is affecting the state and discrediting Pakistan all over the world.

Today in Pakistan there is a need to establish a writ of the state, Pakistan's moral society and economy should be protected, there should be rule of law. Therefore, the provincial and central governments of our country should immediately strengthen the tradition of peace and security, and then this country will be on the path of development.

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